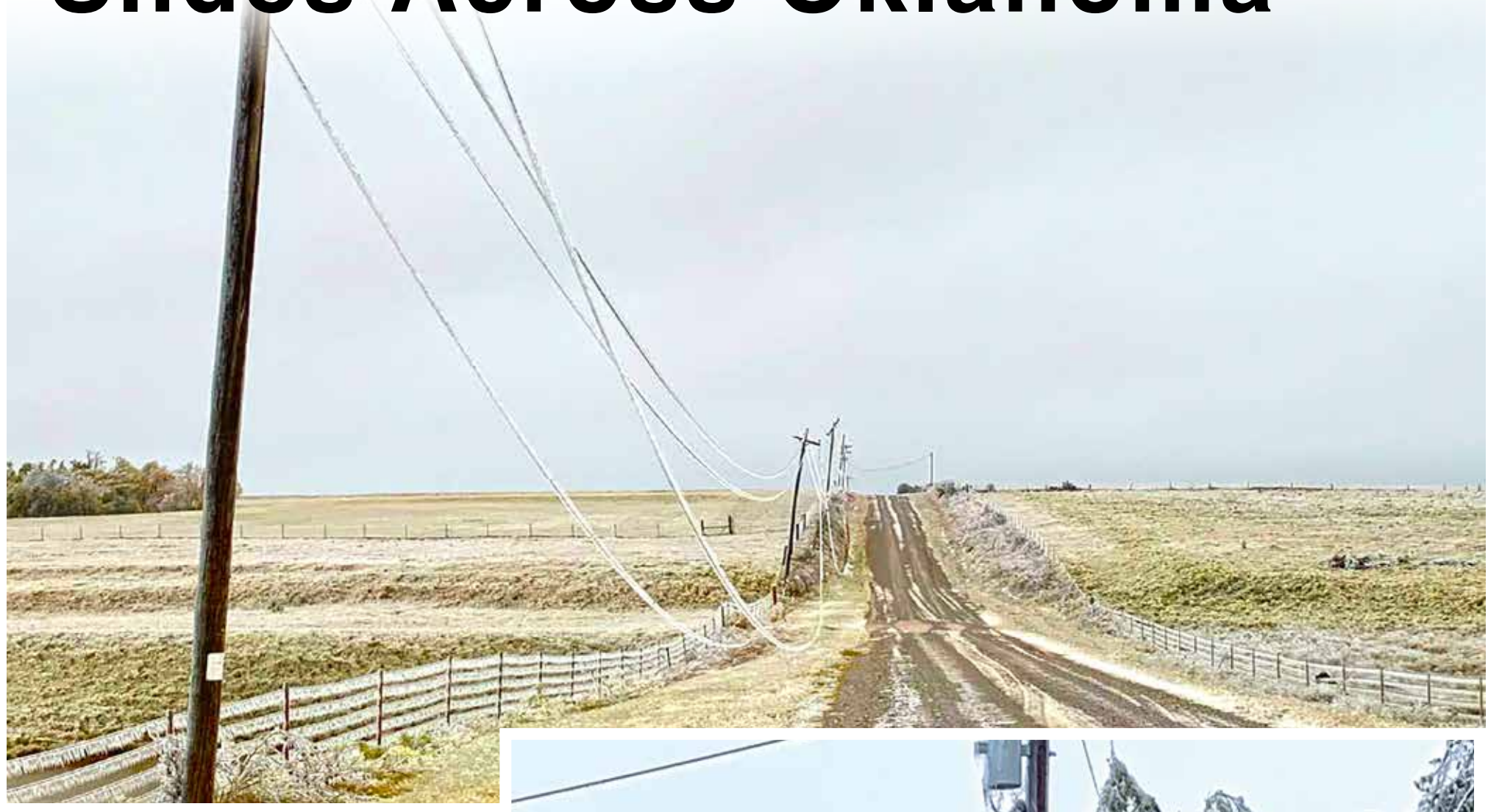




Historic October Ice Storm Slides Across Oklahoma



(CONCHO, OK) Hundreds of thousands of Oklahomans are sidelined by a rare October ice storm throughout the state on Monday and Tuesday Oct. 26-27. So rare in fact it was the first time the National Weather Service in Norman or Tulsa, Okla., has ever issued an ice storm warning in the month of Oklahoma

Starting on Monday, Oct. 26, rainfall quickly formed into falling icicles as temperatures hovered in the high 20s. Trees, still covered in leaves waiting for the fall season, quickly became giant weights, breaking giant branches and bending towering trees, breaking power lines across the state as ice accumulations ranged from a quarter to one inch thick.

It did not take long before power outages reached upward to over 300,000 homes and businesses, and before long families were in need of heat, water, and losing refrigerated food.

Within the Cheyenne and Arapaho Tribes' concerns began to rise regarding the safety of tribal elders, families with small children and those who

were in need of electricity for medical devices such as oxygen. Tribal Gov. Reggie Wassana directed the tribes' HOPE Program to begin assisting families by paying for hotel rooms and setting up warming stations throughout the tribes' service areas in Western Oklahoma. However with thousands of Oklahoma families seeking shelter, hotels rapidly became full, at least those hotels that had not lost power themselves.

Along with the massive ice event, the tribes' have also been combatting coronavirus outbreaks among tribal families and tribal employees for months, and now faced with both a natural disaster and a pandemic, Gov. Wassana issued a public statement with plans to disperse food cards to tribal citizens and reminding people to remain safe and vigilant when it comes to the coronavirus.

"While we deal with this ice storm, we cannot forget our responsibility to remain safe and vigilant in regards to the coronavirus outbreak within our communities," Gov. Wassana's statement read, in part.



Oklahoma’s authority to regulate oil and gas activity is in question after McGirt decision

By Jack Money

A question of whether Oklahoma can regulate oil and gas activities inside Indian Country is working its way through the Oklahoma Corporation Commission’s administrative judicial process.

The debate is part of continued judicial actions taken following the landmark 5-to-4 ruling made by the U.S. Supreme Court in McGirt v. Oklahoma.

While the McGirt case evaluates reservations’ relationships to the U.S. Major Crimes Act, the legitimacy of other criminal cases and the state’s authority within other legal frameworks are now being questioned.

The case in question with the Oklahoma Corporation Commission involves Calyx Energy III and Canaan Resources X, both privately held oil and gas operators.

Calyx requested routine spacing and pooling and location authorizations from the commission involving numerous wells it seeks to drill located in Hughes County, inside the boundaries of the Muscogee (Creek) Nation’s pre-statehood tribal reservation.

Canaan challenged the commission’s authority to grant those requests, with attorney A.J. Ferate, arguing the ruling in the McGirt case (combined with other U.S. Supreme Court precedent) should lead commissioners to the conclusion they don’t

have the power to regulate oil and gas activities in Indian Country.

Ferate is asking the commission to block Calyx’s requests.

Ferate uses language published as part of two previous Supreme Court cases, *Montana v. United States* (1981) and *Alaska v. Native Village of Venetie* (1998) to help argue his case.

In Montana, while the Supreme Court ruled a tribe couldn’t control hunting and fishing activities on non-Indian owned land inside its reservation, Ferate argued that justices acknowledged a tribe may exercise authority over lands held by the U.S. government or by non-Native Americans in cases where the regulated conduct could threaten or have a direct effect on the political integrity, economic security or health and welfare of the tribe. Ferate further argued justices concluded in the case that hunting and fishing didn’t rise to that level.

In Alaska, the Supreme Court ruled a tribe couldn’t tax land it owned because it was outside its reservation, but Ferate argued that justices noted civil jurisdiction in Indian Country follows criminal jurisdiction and that a tribe may control land uses such as commercial development that intrude on tribal self-rule.

Another case he uses as part of his argument, *Oneida*

Nation v. Village of Hobart, was decided recently by the U.S. Seventh Circuit Court of Appeals.

There, Ferate argued the appeals court ruled July 30 a municipality couldn’t require a tribe to obtain a permit for a festival it holds on land partially inside the town’s city limits because it involved property that is part of a reservation that never was disestablished by Congress.

“McGirt stated, as a primary point, that the Muscogee (Creek) reservation was not extinguished, and in fact exists. It exists not just for criminal, but civil and regulatory purposes as well. Because the proposed wells exist in Indian Country, the Oklahoma Corporation Commission lacks jurisdiction, and therefore these applications must be denied,” Ferate said. “This is a difficult conversation to have, but it has an easy answer.”

Attorney Ron Barnes, representing Calyx, counter argued the net effect of the decisions in all the cases Ferate cites beyond McGirt is simply that tribes have legal authority to regulate business activities on properties they own, Indian land held in trust, or otherwise restricted lands.

Barnes characterized many of Ferate’s arguments as obiter dicta, which is defined as judges’ incidental expressions of opinion that

aren’t essential to a case’s decision and don’t establish precedent.

In the Montana case, Barnes argued the tribe didn’t own the land. In the Alaska case, he argued justices found Alaska didn’t have any existing Indian reservations. And in the Oneida case, he argued the tribe actually owned the land in question, plus the land was inside its recognized reservation.

As for the McGirt case, Barnes stated, “the majority in McGirt was very clear and precise in its wording that its decision involved a criminal matter and a person, not a civil case involving property.”

The journey through now

Ferate said the Creeks were removed to Indian Territory (some forcibly, some through agreement) from their homes in Georgia and Alabama in 1836 and 1The U.S. government and the tribes entered into new treaties in 1866 that changed the boundaries of their reservations in eastern and part of southern Oklahoma through patents after the U.S. Civil War.

Congress’ 1887 passage of the Dawes Act, prescribing that tribal lands be allotted to members, and the Curtis Act of 1898, which specifically included Oklahoma’s five tribes as part of

OIL & GAS / pg. 6

AARP announces Cheyenne citizen Darrell Flyingman as one of 2020 Indian Elder Honorees

(OKLAHOMA CITY) The AARP’s annual Indian Elders’ recognition ceremony is usually held in October at the National Western Heritage Museum in Oklahoma City, but due to the coronavirus pandemic, this year’s awardees will be recognized virtually.

Darrell Flyingman, citizen of the Cheyenne and Arapaho Tribes, was chosen along with tribal citizen Erma Brown for 2020. Elders are nominated by individuals and chosen by AARP.

Flyingman was elected as the first governor of the Cheyenne and Arapaho Tribes of Oklahoma under the 2006 Constitution. He is a veteran, serving in the U.S. Marine Corp and in the U.S. Army. He served two tours in the Viet Nam war and holds numerous awards from his 13 years of service. He retired as a Master Sergeant.

Flyingman holds a Bachelor of Science and MBA in Business Administration and retired from the Bureau of Indian Affairs.

In 2019 Flyingman was elected to serve as the Cheyenne District 3 LegislatorFlyingman, being sworn in in January 2020

His written nomination read, in part, “He has positively impacted our Cheyenne District. He is a member of the Cheyenne Kit Fox Clan. He is continuing to represent our tribe with positivity and improving our ways of life. He is a husband, father of two, grandfather of four boys and three girls, and he will go over and beyond for families and everyone he encounters.”

During Flyingman’s governorship he developed the first Cheyenne and Arapaho Veteran Affairs office and helped to create Post 401, participating in many powwows, presenting flags and gun salutes at funerals and events.

“He maintains his culture and straight dances as part of his ancestry. Flyingman adheres to the tribes’ Constitution to ensure and protect the future



Darrell Flyingman enjoys attending powwows, dances and cultural events. (Photo via Facebook)

of our people. He is committed to all tribal citizens being treated fairly and equitably in implementing and applying the laws of our Nation. He is a mentor of leadership, honesty and integrity,” his nomination letter read.

Congratulations to both Darrell Flyingman and Erma Brown for being chosen as this year’s Indian Elder Honorees.



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Controlling wildfires begins with controlled burning

Rosemary Stephens, *Editor-in-Chief*

2020 can be described with one word ... unprecedented. The highly contagious and deadly coronavirus causing the COVID-19 pandemic throughout the U.S. and the world, to record setting hurricanes in Louisiana, ice storms in Oklahoma, and last but certainly not least, the record breaking wildfires raging through Colorado, California, Arizona and Washington.

On Oct. 20, five Colorado counties closed due to “unprecedented and historic fire conditions, according to federal officials. With over 442,000 acres of land affected by wildfires across Colorado and southern Wyoming, over 3,000 firefighters have been assigned to fight these fires. In California, over 8,000 firefighters remain on the frontlines of raging wildfires.

There have been over 8.3 million acres of land burned, thus far, nationwide in the year 2020.

And some of the experts fighting the fires on the frontlines are hotshot firefighters. As Phillip Daw Jr., Cheyenne and Arapaho tribal citizen, will tell you, hotshot firefighters are deployed to combat blazing fires in the wilderness where equipment cannot reach.

Daw, who is also a member of the Cheyenne and Arapaho Tribes Fire Prevention Program, has been fighting fires for 22 years and advocates for prescribed burns as a preventive measure to reduce wildfires.

“I have a lot of respect for fire. In my early days it was daunting, adrenaline



From l-r: Phillip Daw, Smokey the Bear and Jeffrey Elizondo

FIREFIGHTING / pg. 6

PUBLIC ANNOUNCEMENT

ATTENTION CHEYENNE DISTRICT-4 VOTERS

**3rd and Final Notice
Oct. 20, 2020**

The Cheyenne and Arapaho Tribal Election Law 6L-RS-2017-02-006 in accordance with the Cheyenne and Arapaho Constitution Article IX, Section 2 (a) states: “Cheyenne voters shall register to vote in the Cheyenne District in which they reside. Cheyenne voters who do not reside within a Cheyenne District shall register to vote in any Cheyenne District, provided that once registered in such District, the voter shall not be permitted to change Districts unless he or she establishes residency in another Cheyenne District.”

According to the Cheyenne District 4 records, the following individuals have either been found to NOT RESIDE in the Cheyenne District 4 voting area, you have an INVALID district address on file, or need to update voter registration. The following voters WILL BE REMOVED from voter list for Cheyenne District 4:

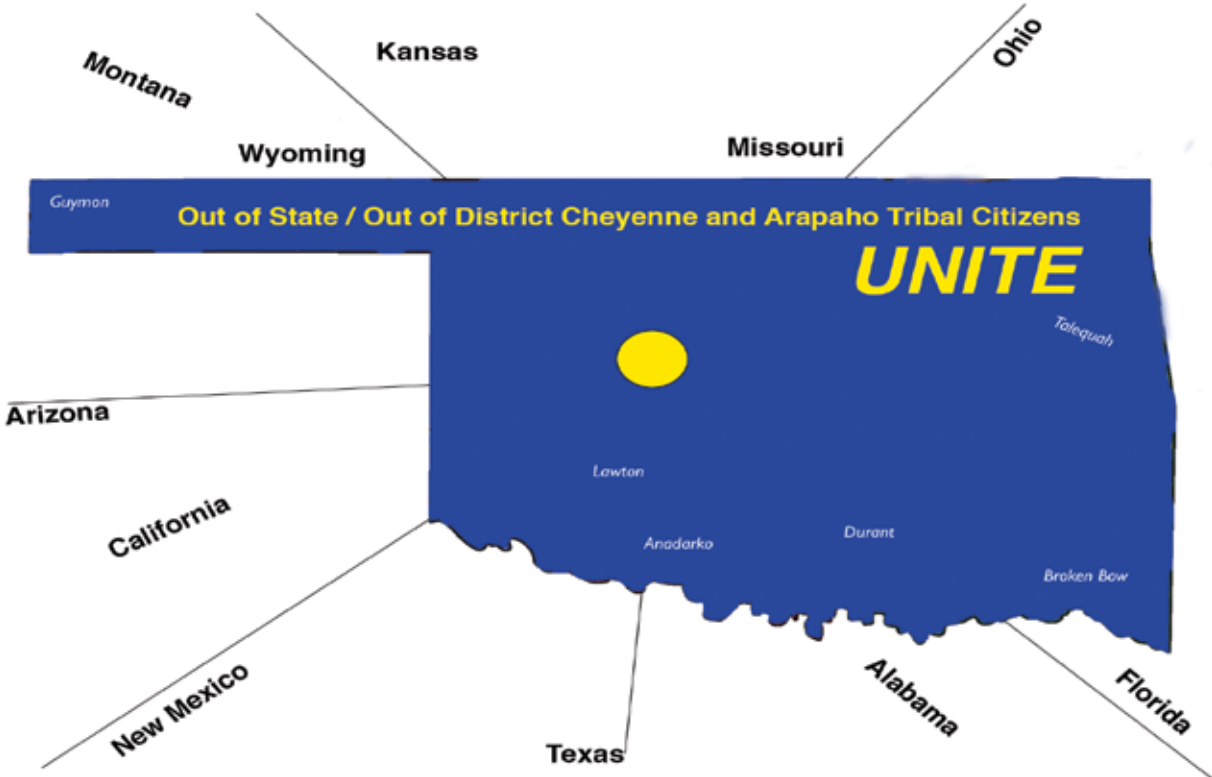
Oscar Dominguez
Tommy Dale Bullcoming
Michael Whiteskunk
Leanna Jonell Cable
Clarice S. Zotigh

Stephanie Rose Curley
Melvina Rose Osage
Nellie Rae Zotigh
Carin Minnie Mitchell
Jennifer Alyssa Higgins
Jerome Koshiway
Kristi Keith Kauley
Randall Benson
Whiteman
Jason D. White Eagle
Reuben Wesley
Sevenstar
Kelli Sharp
Benny Highwalker Jr.
Carla Geniel Standingwater

Julia Kauley
Anthony Kauley
Shannon Tapia
The Cheyenne and Arapaho Tribal Election Law 6L-RS-2017-02-006, 2.2 (A) states-All eligible voters are required to register in accordance with Article IX, Section 2 of the Constitution. Only those persons duly registered will be permitted to vote.

Voter Registrations are available on the Cheyenne Arapaho Tribes Website or you may contact the Election Office at 405-422-7619.

You may also update your address or voter registration with Sarah Orange by calling 405-637-6036.



- Are You an Enrolled member of the Cheyenne and Arapaho Tribes living out of state or out of district?
- Do you feel you are not represented in our government and left out of the benefits and services in district tribal members receive?
- Do you feel it’s unfair you are counted for grants & funds, yet receive little to no benefit from these government funds?
- Are you going through tough times and asked the tribes for assistance only to be ignored or denied assistance?

If you answered YES to any of these questions, please consider joining the Cheyenne-Arapaho Out of District Facebook Group. We are organizing, getting our out of district members registered to vote and preparing now for the 2021 upcoming Tribal Government elections. We want to support candidates who will support us ... out of district tribal members.

TOGETHER WE CAN MAKE A DIFFERENCE

Reach out via Facebook to request to join by searching:
Cheyenne-Arapaho Out of District Tribal Members Group

To register to vote you can also email okiendn43@yahoo.com

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Art Heals: The Jingle Dress Project



Bringing awareness to Native American issues, the Art Heals: Jingle Dress Project features jingle dress dancers JoAnni Begay, Erin Tapahe, Dion Tapahe and Sunni Begay advocating for Missing and Murdered Indigenous Women at the Grand Tetons National Park in Wyoming. (Photography by Eugene Tapahe)

Bringing healing across the nation amid COVID-19 pandemic through the jingle dress

Latoya Lonelodge, Staff Reporter

Traveling across state lines and entering lands of what was once the grounds where Native Americans made their homes, one photographer and four jingle dress dancers are making their presence known using art, culture and dance.

Like many artists suffering from the affects of COVID-19, longtime Navajo artist and photographer Eugene Tapahe found himself in the midst of the pandemic without work. It was having no motivation during an unprecedented time that first made Eugene want to begin a project that came from a dream he had. And from hia dream came Art Heals: The Jingle Dress Project.

While visiting several locations rich in Native American culture and history, Eugene used his love of photography to capture images featuring four jingle dress dancers doing what they love ... healing the land through dancing.

Having kept the project a secret for months, Eugene was invited to hold a reveal gallery show on Oct. 16-17 at the Alpine Art and Frame in Salt Lake City, Utah, where 15 images from the project are displayed for one month.

Earlier in the year, in March, Eugene said he and his wife attended an Indian Market in Phoenix, Ariz., and had done really well, as attending markets were a source of their income.

“It was one of our best markets that we’ve had in the Phoenix area and I remember telling my wife when we were coming home that this year was going to be our year,” Eugene said.

Eugene said they had already been accepted to other markets and were excited about the year in the sense of being able to go to art shows.

But soon after, when COVID-19 became more widespread, public events, cities and states were being shut down.

“I started trying to figure out what’s going to happen now, it’s getting really dismal, there’s not much going on and that’s my money maker, doing these markets and so it was tough for me to see what the future was going to be,” Eugene said.

With more and more art galleries closing due to the Eugene found himself pondering his next move. That was when he had a dream.

Sitting in a grassy field while watching the horizon, with a herd of bison grazing nearby as the sun set, Eugene could see himself at Yellowstone National Park. And then, in the spur of the moment, the distinct

JINGLE DRESS PROJECT / pg. 5

Tribal Lifeline

Customers living on federally recognized Tribal Lands* can receive up to **\$34.25** off phone or Internet service.

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 - Medicaid
 - Federal Public Housing Assistance (FPHA)
 - Veterans Pension and Survivors Benefit
 - Supplemental Security Income (SSI)
 - Bureau of Indian Affairs General Assistance
 - Tribal Head Start (income based)
 - Tribal Temporary Assistance for Needy Families (Tribal TANF)
 - Food Distribution Program on Indian Reservations Assistance

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*Lifeline's Tribal Lands is defined in 47 CFR §54.400 (e). Go to LifelineSupport.org and select "Tribal Lands" for more information.

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OR

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OR

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Click *Companies Near Me*.

HOW TO SHOW YOU ARE ELIGIBLE

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- A copy of your pay stub or tax return to prove your income is at or below 135% of the federal poverty guidelines.

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- Complete the form online at [CheckLifeline.org](https://www.CheckLifeline.org) **OR**
- Complete the recertification form and mail it to:
Lifeline Support Center
P.O. Box 7081
London, KY 40742

You may check your Lifeline benefit status anytime by calling the Lifeline Support Center, (800) 234-9473.

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JINGLE DRESS PROJECT

continued from pg. 4

sound of metal cones clinging and moving in rhythm with one another could be heard. Together, the sounds created the jingle dress dance, a dance that was originally made to heal.

The origin of the dress comes from the Ojibwe Tribe over 100 years ago when a Mille Lacs Ojibwe man had dreamt of four women dancing in dresses featuring metal cones. The man had a daughter who was sick and at the sound and sight of the jingle dress dancers, the girl began to dance alongside the women dancers.

“I saw jingle dress dancers coming into the grass and started dancing right in front of the bison and it was just really peaceful and beautiful, it was a really cool feeling,” Eugene said.

Eugene said, “I felt like I was healing and I felt like there was hope,” and when he woke, he shared the dream with his daughters and wife. Together as a family, they started thinking about how they could make his dream a reality.

“A lot of people don’t realize that 100 years ago was also the Spanish flu pandemic back in 1918,” Eugene said. And like today, there were a lot of similarities amid a worldwide pandemic with people wearing masks, people dying of the disease and Native tribes being affected by it.

“When we found out there was a correlation between that pandemic and this one, that just really made it seem like it needed to be done,” Eugene said.

Through the jingle dress dance, Eugene said the people and the land needed to be healed, and the more they started doing the project the more they introduced it on social media and to the public.

In choosing the locations for the project, Eugene said they decided on National State Parks and have since visited over 15 photo shoot locations, such as Yellowstone National Park, Redwood Forest, Mount Rushmore, Black Hills and Devil’s Tower National Monument.

“One of the biggest things we really wanted to do is we wanted the project to be a reclamation of the land for Native people,” Eugene said.

Through history and what Eugene knows as a Native, is a lot of the state and national parks are all prime Native land, and that’s where Native Americans used to live.

“They thrived, they had the animals and the water and they had everything they needed to be able to survive and so when colonization came, they knew the same thing, they wanted the land that the Natives had so those were the first lands that were basically taken. Like Yellowstone National Park,” Eugene said.

Together, Eugene, two of his daughters, Erin and Dion Tapahe, Navajo, from Window Rock, Ariz., and Sunni and JoAnni Begay, Navajo from Pinedale, N.M., traveled to different National State Parks to capture photos while



For his collection of the Art Heals: Jingle Dress Project, Eugene Tapahe’s photo features four jingle dress dancers at different National State Park locations where dancers dance to heal the land. Pictured l-r are JoAnni Begay, Erin Tapahe, Dion Tapahe and Sunni Begay at the Utah Bonneville Saltflats. (Photography by Eugene Tapahe)

the women danced and brought healing to the lands.

While sharing similar deep connections throughout their experience in traveling and dancing for the project, each one of them could agree that their experience has changed them spiritually in different ways.

“It’s been really eye opening just because I get to watch Eugene and all the other people that he’s worked with do their work and be passionate about the things that they’re doing,” Sunni said.

Sunni said the project has helped her to be empowered as a Native person, and to share perspectives and narratives for others to learn that there is space for native people in all types of fields, like photography and art.

“We worked with different people like Brenda Childa, who is a historian and an academic, and then we worked with other photographers in San Francisco, it’s been really empowering to see other Native people out there doing their own thing and see some of the things that they’re passionate about,” Sunni said.

And with her experience, Sunni said it’s given her a lot of time to reflect on the land and think about her ancestors when they were taking pictures.

“You look at the land and you find out how beautiful it is, and Native people have been here for centuries before colonization,” Sunni said.

With the project gaining momentum in different communities, Sunni said people have begun to share stories with them and are seeing how the project has motivated others to dance and go back to school.

“It just helped me realize the healing power of the jingle dress and there’s a lot, I feel like I could write a whole book about this experience because who I was before the project and the whole pandemic started, I feel like a different person compared to where we’re at right now,” Sunni said.

Dion, one of Eugene’s daughters said when she dances, she feels a sense of empowerment.

“When all four of us are dancing and I can hear when we’re all in sync, that’s my favorite part, just being able to hear the drums and our jingles is a really cool moment for me,” Dion said.

Dion said it’s amazing to think about the resilience that her ancestors had.

“Just to realize because of what they’ve done, the sacrifices and what they’ve endured, has allowed us to be here today,” Dion said.

And through dancing, Dion said it has motivated her to keep dancing through the hardest times.

“It helps me to keep the beat because if I can just do this one dance and my ancestors have done so many things, it just helps me realize I can do so much more,” Dion said.

For Erin, who has been

jingle dress dancing for seven years and a hoop dancer since she was a child, she said it’s been eye opening seeing the project start small and not really knowing where the project would end up.

“The purpose of the project is really just bringing unity and bringing healing to others in a time of uncertainty, especially with COVID-19 now that we’re seeing the last- ing results of it,” Erin said.

Erin said it redefined the need for unity and the need for healing.

“That’s what the goal is, but as far as seeing how far and how many people it’s reached, it’s been incredible,” Erin said.

Using social platforms during a time of quarantine, Erin said TikTok had become a great avenue to be able to do a short concise message about the project. One video she posted about the project has gained over a quarter of a million views.

“Every comment is so positive, which is very different, people gravitate towards healing and they just gravitated towards the purpose,” Erin said.

Before the project and throughout his years as a photographer, Eugene has always tried to bring more awareness to Native issues, such as the Missing and Murdered Indigenous Women (MMIW) movement, and other issues.

“When we first started the project we wanted to bring hope to people and we wanted to bring awareness to Native issues and so we have our scarves, and our scarves have different Native issues that are printed on the scarves, one of them being MMIW, the mascot issue, and also the land, NODAPL,” Eugene said.

While staying in tune with the issues of Native people today, the Jingle Dress Project has advocated for MMIW with Tapahe capturing images of the jingle dress dancers wearing red masks and holding the red scarves.

With the recent passing of the Savanna’s Act and Not Invisible Act being signed into law, the MMIW movement had begun to gain more worldwide attention.

“With MMIW there’s such a high rate, we all know a relative or we have been victims of sexual assault, violence, domestic abuse, things like that, and so it’s very real to us,” Sunni said.

Sunni said being an advocate for MMIW is telling other people that it’s not normal and you should reclaim your power.

“I want to let Native women know how powerful we are pre-colonial because we lived a matriarchal system and Native women were the ones who were leaders, we were the ones in charge, and I think we need to help other Native women know that it’s in our DNA,” Sunni said.

In continuing the journey with the Jingle Dress Project, Eugene said more people have reached out to the project in hopes they will come and dance to spread healing in other areas.

“I think the biggest part of this whole project is that we actually listened when we went out to our photo shoots. We listened to nature, we listened to ourselves, we listened to the music, and we listened to the jingles when we were out there,” Eugene said.

The project, Eugene said, documents the feelings they had through the pandemic and the things we need as a people to survive.

“That’s our culture, our tradition, our prayers and the hope that we can survive as a people,” Eugene said.

One metaphor Eugene uses is that one jingle makes no sound, but together has the power to heal.

“I think that’s a really great metaphor to all of us. When we sit alone by ourselves, we can’t survive on our own, we need others around us and so I think as we work as a community and as a people we should be able to do great things and I think that’s where we want this project to go.”



Pictured is Navajo artist and award winning photographer Eugene Tapahe inside the Redwoods National Park in California.

FIRE FIGHTING

continued from pg. 3

pumping, but being in those situations now I have developed a calm approach, a systematic approach to how to capture that fire,” Daw said.

Daw began his firefighting career as a member of the 1998 Cherokee Nation Dancers, a firefighting team out of Tahlequah, Okla. He conducted his rookie training at Bull Hollow in Jay, Okla.

“Back 1998 and ’99 Florida was having bad fires, like what you’re seeing in California now and three days after I completed training I was sent to Florida for three months,” Daw said.

Being naïve and new, Daw said he began to learn the process and putting his training into action. An average assignment, he said, used to be 21 days on, and then that moved down to 14 days due to fatigue and two days off.

As the years past, Daw’s began to learn more about prescribed burns, developed a new and deeper understanding of fires and he began to consider joining an elite hotshot crew.

“In 2005 I got on the Flagstaff Hotshot crew and man, an Oklahoma boy going out to Arizona’s elevation and not fully realizing the rigorous physical training and how hard and rough the PTs were, but as a rookie on that hotshot crew I can honestly say those guys made me the firefighter I am today,” Daw said.

Daw has noticed changes in the fires over his many years on the frontlines. The fires are getting bigger and burning a lot longer and with more intensity than in years past. He said climate change does contribute to fires, and as firefighters, they look for weather pattern changes.

“Summers are getting warmer and staying warmer longer ... and that’s why I am advocating for prescribed burns,” Daw said.

Daw used the example of Florida, who now has one of the largest number of prescribed burns in the U.S. and 20 years later it’s working. Florida, the state which at one time experienced massive wildfires have none, while California, who have strict environmental laws and cannot conduct prescribed burns, is burning out of control.

“I am a huge advocate for prescribed burns and see it as one of the biggest ways to do field management. A lot of landowners and conservation groups just don’t understand it. A prescribed burn will help alleviate out of control fires,” Daw said.

With that knowledge, Daw has implemented more prescribed burns on Cheyenne and Arapaho tribal lands throughout western Oklahoma in his role as the tribes’ Fire Prevention specialist.

“We clear the fields for the buffalo, which brings back the Native grass buffalo are used to eating, as well as preparing the land for future plantings and ensuring any loss of property of homes in the future by an out of control fire,” Daw said.



Staff members of the Cheyenne and Arapaho Tribes Fire Prevention Program, from l-r: Tommy Beartrack, Jeffrey Elizondo and Phillip Daw. (Photo / Rosemary Stephens)



Long term goals Daw sees in his work with the tribes is building up the fire management program, conducting more prescribed burns with the tribes’ own firefighting crew and eventually taking it one step further to create the tribes’ first Native American Oklahoma Hotshot firefighting crew.

“With Oklahoma droughts, we need a fire management crew here at the tribes. I don’t sugar coat it in any way and it’s a lot of sacrifice and with the right attitude I would encourage any young person to pursue a career in firefighting,” Daw said.

Daw said his biggest pride is being able to say all his brothers have also been a part of fighting fires at some point in their lives ... making firefighting a “family tradition.”

OIL & GAS

continued from pg. 2

that allotment, encountered fierce but unsuccessful resistance from the Creek and Cherokee nations.

Subsequent acts approved by Congress in 1901 and 1902 set specific allotments for each tribe.

The latter acts were widely interpreted as legal instruments that disestablished tribal reservations in Oklahoma, until the Supreme Court’s decision in the McGirt case.

In the ruling’s wake, state and tribal officials believe the court’s decision could be interpreted to apply to reservations under the jurisdiction of four other tribes before Oklahoma became a state.

Those reservations established for the Cherokee, Choctaw, Chickasaw and Seminole nations covered nearly all of eastern and southern Oklahoma, comprising the portion of Oklahoma known then as Indian Territory.

State judges have ruled in other cases in recent weeks that the Cherokee, Choctaw and Seminole reservations were never disestablished.

On Tuesday, a McClain County district judge reached the same conclusion about the Chickasaw Nation’s reservation.

The Oklahoma Court of Criminal Appeals is expected to decide, possibly before the end of the year, whether to uphold those rulings and establish a standard for handling hundreds of criminal cases affected by the Supreme Court’s McGirt ruling.

At the commission

An administrative law judge at the commission, Connie Moore, previously recommended a finding that

rejected Ferate’s arguments on the basis a tribe has no authority to regulate non-Indian activity on land that is not owned by the tribe and, that any land owned by the tribe or a restricted Indian is subject to the jurisdiction of the Oklahoma Corporation Commission under a federal law known as the Stigler Act.

Moore wrote that granting Canaan’s request could create a presumption that all commission orders in eastern Oklahoma could be void. “There are possibly millions of dollars in leases, contracts, salaries, etc. which could be at risk. In addition, thousands of mineral owners (both Indian and non-Indian) would be deprived of bonuses and royalties to which they would be entitled.”

Ferate filed exceptions to the recommendation and asked commissioners to consider those arguments.

Commissioners decided to have the exceptions heard by Patricia MacGuigan, an appellant administrative law judge at the agency. At the conclusion of a hearing attended by Commissioner Dana Murphy and Commission Chairman Todd Hiett, MacGuigan asked attorneys for both companies to submit proposed recommended orders that either support or oppose the commission’s continued oversight of oil and gas matters in Indian Country.

MacGuigan could choose one of the submitted proposals to recommend to commissioners, or write her own recommendation for them to consider.

This story first published in The Daily Oklahoman

NATIVE AMERICAN HEALTH



Bat Shunatona



Leroy Downs Jr.

Are You Getting the Most Health Care Benefits that Native Americans Are Entitled To?

65 and Over:
Low Income Subsidiary (LIS) could eliminate the cost of the N.A. Part B
If Native American does not qualify LIS, one could get \$40 off a month if they use the Indian Health Clinic for their pharmacy needs

Under 65:
If Native American qualifies for the Affordable Care Act (ACA), tribal members get no cost Health Insurance

*Native American Health will be holding short meetings about Native American healthcare and the benefits you are NOT RECEIVING!
Call For Times at 405.487.7011 - Leave a Call Back Number.
Refreshments will be Served*

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Eleanor Lefthand

www.agalleryofnations.com

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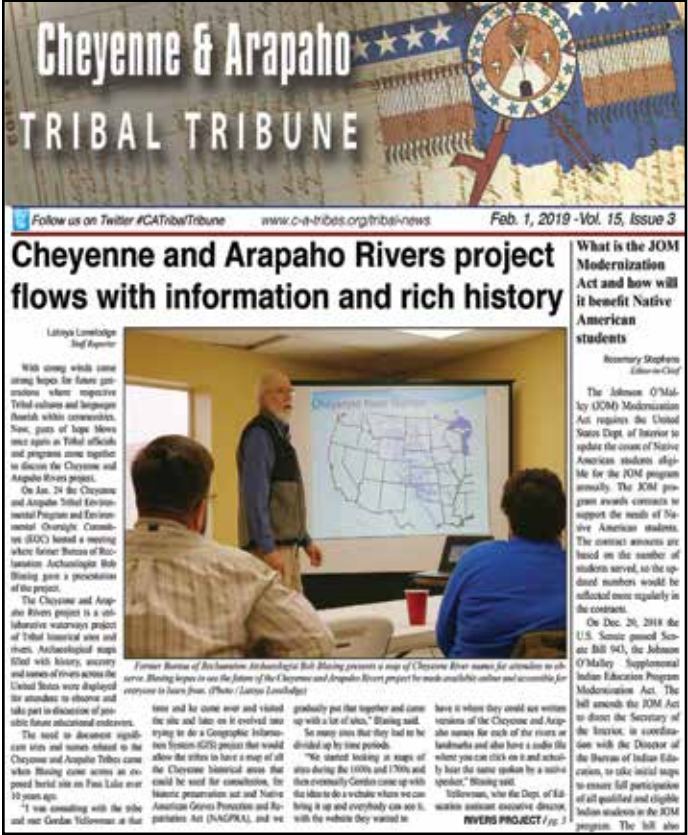
Tribal newspaper receive awards from NAJA and SPJ/Oklahoma

(CONCHO, OK) The Native American Journalists Association (NAJA) recognizes the 2020 National Native American Media award winners during a virtual ceremony on Oct. 15.

NAJA presented over 250 awards recognizing the best coverage of Indian Country during the virtual ceremony. In response to the COVID-19 pandemic, NAJA postponed the 2020 National Native Media conference until 2021.

The *Cheyenne and Arapaho Tribal Tribune* staff, Rosemary Stephens and Latoya Lonelodge brought home six awards and received two honorable mentions for their work published in 2019 under Professional Division II.

The awards included Elders Coverage: first place, “Elder veteran spends life in service to others: nursing career spans over six decades,” third place in Elder Coverage, “Elder’s journey into the light,” and honorable mention for “The Life Story of Moses Starr Jr.”



For Best Sports, first place, “Native All Star Football Classic: More Than Just a Game,” second place, “Sage ‘Tha Rage’ Lone Bear,” and third place “Dorian Plumley: El Reno High School.” Best Environmental Coverage: third place “Cheyenne and Arapaho Rivers Project Flows with information and rich history.” Best Feature Photo: honorable mention, “Veteran’s Tribute.”

NEWSPAPER AWARDS / pg. 9

WHY WEAR YOUR MASK IN PUBLIC

- HUMILITY**
I don't know if I have COVID-19 as it is clear that people can spread the virus before they have symptoms or even know they are positive asymptomatic
- KINDNESS**
I don't know if the person I am near has a child battling cancer or cares for their elderly parent. While I might be fine, they might NOT.
- COMMUNITY**
I want community to thrive, businesses to stay open, employees to stay healthy. Keeping a lid on COVID-19 helps us all!



In Loving Memory of Amy Gould
Dec. 12, 1984 - Nov. 10, 2015

Life Is Not The Same Without You
The sun still rises in the east and
darkness still falls at night
but nothing now seems quite the same
each day is not as bright.
The Birds still sing, the flowers grow the breeze
still whispers, too
but it will never, ever be the same world without you.
It's so sad that you had to go
your leaving caused such pain
but you were very special
and earth's loss is heaven's gain.
“He heals the brokenhearted and binds up their wounds.”
(Psalm 147:3)
Love your family, Mom, Amanda, Perry, Aiyana, Isaac,
Zaina, Ayden & Wasose

HAPPY BIRTHDAY

Happy Birthday to the October Girls:
Kynadee & Michelle Hamilton
We love you - your family & friends

Message From Your District Legislator

Arapaho District 1 Billie Sutton

Update on the bill “Amending the Cheyenne and Arapaho Tribal Enrollment Requirements.”

As of right now I am speaking with the other district legislators concerning the narrowing down of two choices;

1/8 with restrictions of non-federally funded services

1/16 with restrictions of non-federally funded services

The tribal government officials realize that grandparents and parents want their grandchildren and children recognized and enrolled as tribal members. We have come to the conclusion that we must take lowering the blood quantum a step at a time to ensure tribal programs that are not federally funded will not be overwhelmed.

Here are the next steps:

The final version of the bill will be placed on the legislative calendar

A vote by the Legislature will take place

SHOULD the legislature pass this action to hold a Special Election to lower the blood quantum, then a Special Election will be held within 90 days. The Tribal Council (every tribal member 18 years and older) will decide this issue

Please contact your legislator to let them know which option you would be in support of.

It would be wise to make sure that you are eligible to

vote, don’t assume. If you have not voted in two consecutive elections, you are no longer registered. Check also that the Election Commission has your current address.

The coronavirus has definitely impacted the original timeline and I thank everyone for their patience. Stay safe!

Hohóú!
Billie Sutton

Cheyenne & Arapaho 8th Legislature

A1 Billie Sutton – bsutton@cheyenneandarapaho-nsn.gov – 405-549-8932

A2 Kendricks Sleeper – ksleeper@cheyenneandarapaho-nsn.gov – 405-464-2657

A3 Travis Ruiz – truziz@cheyenneandarapaho-nsn.gov – 405-388-7654

A4 Rector Candy – rcandy@cheyenneandarapaho-nsn.gov – 405-401-2583

C1 Bruce Whiteman, Jr. – bwwhiteman@cheyenneandarapaho-nsn.gov – 405-397-4514

C2 George Woods – gwoods@cheyenneandarapaho-nsn.gov – 405-593-2295

C3 Darrell Flyingman – dflyingman@cheyenneandarapaho-nsn.gov – 505-990-9317

C4 Byron Byrd – bbyrd@cheyenneandarapaho-nsn.gov – 580-799-9196

Cheyenne & Arapaho Election Commission
405-422-7619 / 1-800-



247-4612 x2716
•You must re-register if you did not vote in two consecutive elections, you must have an updated mailing address.

•For registration forms contact your commissioner or visit www.cheyenneandarapaho-nsn.gov/project-election-commission/
EC Marvinina Black, Administrative Assistant 405-422-7619

A1 Ray Mosqueda – rmosqueda@cheyenneandarapaho-nsn.gov

A2 Dale Hamilton – dhamilton@cheyenneandarapaho-nsn.gov

A3 Patricia Smothers – psmothers@cheyenneandarapaho-nsn.gov

A4 Elizabeth Birdshead – ebirdshead@cheyenneandarapaho-nsn.gov

C1 Sandra Hinshaw – shinshaw@cheyenneandarapaho-nsn.gov

C2 Norma Yarbrough – nyarbrough@cheyenneandarapaho-nsn.gov

C3 Ramona Welch – rwelch@cheyenneandarapaho-nsn.gov

C4 Sarah Orange – sorange@cheyenneandarapaho-nsn.gov



On Saturday Oct. 17, tribal Elder Pauline White-tail participated in the 5K run for Warrior’s For Freedom organization in Mustang, Okla. Warrior’s For Freedom is a 501 3C non-profit helping veterans overcome PTSD



Cheyenne and Arapaho Tribes
P.O.Box 38
Concho, OK 73022
(405) 262-0345 / (800) 247-4612
cheyenneand-arapaho-nsn.gov



Congratulations Abby Smith!
Abby has been selected to attend the Oklahoma Fall Arts Institute at Quartz Mountain for Chorus.

OSAI is offering this experience for students who excel in one of the following disciplines: acting, chorus, creative writing, dance, drawing, painting, video or photography.

Abby’s maternal grandparents are the late Eunice Hadley and Billy Gene Williams Sr.

Her paternal grandparents are e the late Olivia R. (Sutton) Smith and Roderick Smith Sr.



Congratulations Sophie Turner, Arapaho.
Sophie is a senkor at Okemah High School who recently finished with a personal best time of 14:19 at her cross country meet to help her team qualify for the 2020 OS-SAA Class 2A State Meet.



LEGAL NOTICES

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 22 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA 73022
COURT CLERK
DEPUTY

In The Matter Of Guardianship Of:
J.R.H.
Minor Child
Case No. PG-2020-0053

NOTICE BY PUBLICATION
The Cheyenne-Arapaho Tribes to: BRUCE HAWK
DIANE HAWK
BURTON HAWK
You are hereby notified that VALERIE J. SMITH has filed in this Court a Petition of
Guardianship of J.R.H., minor child, on the 22nd day of OCTOBER, 2020, and that said Petition is hereby
set for a Hearing to be heard in the Courtroom of said Trial Court of the Cheyenne and Arapaho Tribes,
100 W. Black Kettle Boulevard, Concho, Oklahoma, on the 13th day of NOVEMBER, 2020 at 10:00
A.M., at which time you may appear and show cause, if any you have, why said Petition for Guardianship
should not be granted.
Dated this 22nd day of OCTOBER, 2020.
Paula Levi, Deputy Court Clerk
Cheyenne and Arapaho Trial Court

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 08 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA
COURT CLERK
DEPUTY

TRIBAL CHILD SUPPORT SERVICES,
EX. REL.,
ADDISONIA HOPKINS,
PETITIONER,
vs.
CHEYENNE BEAVER,
RESPONDENT,
Case No: CIV-2019-52
CHEYENNE BEAVER:
OBLIGOR
ADDISONIA HOPKINS:
CUSTODIAN
NOTICE BY PUBLICATION
TO: CHEYENNE BEAVER
TAKE NOTICE that you are a named party in the Motion for Issuance of Support Order for
Child Support in the Court listed above by Tribal Child Support Services. You must appear in the District
Court for the Cheyenne and Arapaho Tribes on the 7th day of December, 2020. Your failure to
appear may result in the Motion for Issuance of Support Order being taken as true and the
requested relief sought will be granted.
Given under my hand and seal this 8th day of October, 2020.
COURT CLERK
District Court of the Cheyenne and Arapaho Tribes
By: Paula Levi
(Deputy)
Karin Woodward Stamp, OBA #32669
Tribal Child Support Services
P.O. Box 37
El Reno, OK 73036
Telephone: 405-262-1119
Facsimile: 405-260-1125

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 14 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA
COURT CLERK
DEPUTY

TRIBAL CHILD SUPPORT SERVICES,
EX. REL.,
CAROLINE BOTONE,
PETITIONER,
vs.
EUGENE BOYDIDDLE,
RESPONDENT,
Case No: CIV-2019-0140
EUGENE BOYDIDDLE:
OBLIGOR
CAROLINE BOTONE:
CUSTODIAN
NOTICE BY PUBLICATION
TO: EUGENE BOYDIDDLE
TAKE NOTICE that you are a named party in the Motion for Establishment of Child
Support in the Court listed above by Tribal Child Support Services. You must appear in the District
Court for the Cheyenne and Arapaho Tribes on the 7th day of December 2020. Your
failure to appear may result in the Motion for Establishment of Child Support being taken as true
and the requested relief sought will be granted.
Given under my hand and seal this 14th day of October, 2020.
COURT CLERK
District Court of the Cheyenne and Arapaho Tribes
By: Paula Levi
(Deputy)
Karin Woodward Stamp, OBA #32669
Tribal Child Support Services
P.O. Box 37
El Reno, OK 73036
Telephone: 405-262-1119
Facsimile: 405-260-1125

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 22 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA 73022
COURT CLERK
DEPUTY

In The Matter Of The Application Of:
J.B.B.
Minor Child
Change of Name
By Next of Kin
Bridget Blackowl
Case No. CIV-2020-0068

NOTICE BY PUBLICATION
TAKE NOTICE, that BRIDGET BLACKOWL has filed in this Court a Petition For
Name Change on behalf of a J.B.B. minor child, as follows, to wit; from J.B.B. to the name of
B.J.B. and
that the same will be heard by the Cheyenne and Arapaho Trial of Concho, Oklahoma in the
Courtroom located at 100 West Black Kettle Boulevard, P.O. Box 102, Concho, Oklahoma,
73022, on the 16th day of DECEMBER, 2020 at 10:00 A.M., and any written protest may be filed
in the case, prior to the date set for the hearing.
Issued this 22nd day of OCTOBER, 2020.
Lafreda Scott, Deputy Court Clerk
Cheyenne-Arapaho Trial Court

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 08 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA
COURT CLERK
DEPUTY

TRIBAL CHILD SUPPORT SERVICES,
EX. REL.,
LATOYA FLETCHER,
PETITIONER,
vs.
STEPHEN FLETCHER,
RESPONDENT,
Case No: CIV-2020-49
STEPHEN FLETCHER:
OBLIGOR
LATOYA FLETCHER:
CUSTODIAN
NOTICE BY PUBLICATION
TO: STEPHEN FLETCHER
TAKE NOTICE that you are a named party in the Motion for Establishment of Child
Support in the Court listed above by Tribal Child Support Services. You must appear in the District
Court for the Cheyenne and Arapaho Tribes on the 7th day of December, 2020. Your failure to
appear may result in the Motion for Establishment of Child Support being taken as true and the
requested relief sought will be granted.
Given under my hand and seal this 8th day of October, 2020.
COURT CLERK
District Court of the Cheyenne and Arapaho Tribes
By: Paula Levi
(Deputy)
Karin Woodward Stamp, OBA #32669
Tribal Child Support Services
P.O. Box 37
El Reno, OK 73036
Telephone: 405-262-1119
Facsimile: 405-260-1125

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 14 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA
COURT CLERK
DEPUTY

TRIBAL CHILD SUPPORT SERVICES,
EX. REL.,
GARY MORTON SR.,
PETITIONER,
vs.
LINDA MCKENZIE,
RESPONDENT,
Case No: CNA-JTD-00-11
LINDA MCKENZIE:
OBLIGOR
GARY MORTON SR.:
CUSTODIAN
NOTICE BY PUBLICATION
TO: LINDA MCKENZIE
TAKE NOTICE that you are a named party in the Motion to Determine Support Amount and
Reduce to Judgment in the Court listed above by Tribal Child Support Services. You must appear in the
District Court for the Cheyenne and Arapaho Tribes on the 11th day of January, 2021. Your failure to
appear may result in the Motion to Determine Support Amount and Reduce to
Judgment being taken as true and the requested relief sought will be granted.
Given under my hand and seal this 14th day of October, 2020.
COURT CLERK
District Court of the Cheyenne and Arapaho Tribes
By: Paula Levi
(Deputy)
Karin Woodward Stamp, OBA #32669
Tribal Child Support Services
P.O. Box 37
El Reno, OK 73036
Telephone: 405-262-1119
Facsimile: 405-260-1125

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 15 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA 73022
COURT CLERK
DEPUTY

In The Matter Of The Application Of:
NEWALKIS LYNN WHITETAIL,
DOB: 08/03/1982
To Change Her Name
Case No. CIV-2020-0034

NOTICE BY PUBLICATION
TAKE NOTICE, that NEWALKIS LYNN WHITETAIL has filed in this Court a Petition For
Name Change, as follows, to wit; from NEWALKIS LYNN WHITETAIL to NEWALKIS LYNN BIG
MEDICINE and that the same will be heard by the Cheyenne and Arapaho Trial of Concho,
Oklahoma in the Courtroom located at 100 West Black Kettle Boulevard, P.O. Box 102, Concho,
Oklahoma, 73022, on the 16th day of DECEMBER, 2020 at 10:00 A.M., and any written protest
may be
filed in the case, prior to the date set for the hearing.
Issued this 15th day of OCTOBER, 2020.
Lafreda Scott, Deputy Court Clerk
Cheyenne-Arapaho Trial Court

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 14 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA
COURT CLERK
DEPUTY

TRIBAL CHILD SUPPORT SERVICES,
EX. REL.,
CAROLINE SMITH,
PETITIONER,
vs.
SHAWNA SMITH,
RESPONDENT,
Case No: CIV-2020-11
SHAWNA SMITH:
OBLIGOR
CAROLINE SMITH:
CUSTODIAN
NOTICE BY PUBLICATION
TO: SHAWNA SMITH
TAKE NOTICE that you are a named party in the Motion to Accept Transfer with the
Court listed above by Tribal Child Support Services. You must appear in the District Court for the
Cheyenne and Arapaho Tribes on the 11th day of January, 2021. Your failure to appear
may result in the Motion to Accept Transfer being taken as true and the requested relief sought will
be granted.
Given under my hand and seal this 14th day of October, 2020.
COURT CLERK
District Court of the Cheyenne and Arapaho Tribes
By: Paula Levi
(Deputy)
Karin Woodward Stamp, OBA #32669
Tribal Child Support Services
P.O. Box 37
El Reno, OK 73036
Telephone: 405-262-1119
Facsimile: 405-260-1125

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 08 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA
COURT CLERK
DEPUTY

TRIBAL CHILD SUPPORT SERVICES,
EX. REL.,
REBECCA THUNDERBULL,
PETITIONER,
vs.
THEODORE THUNDERBULL,
RESPONDENT,
Case No: CIV-2020-0041
THEODORE THUNDERBULL:
OBLIGOR
REBECCA THUNDERBULL:
CUSTODIAN
NOTICE BY PUBLICATION
TO: THEODORE THUNDERBULL
TAKE NOTICE that you are a named party in the Motion for Establishment of Child
Support in the Court listed above by Tribal Child Support Services. You must appear in the District
Court for the Cheyenne and Arapaho Tribes on the 7th day of December, 2020. Your failure to
appear may result in the Motion for Establishment of Child Support being taken as true and the
requested relief sought will be granted.
Given under my hand and seal this 8th day of October, 2020.
COURT CLERK
District Court of the Cheyenne and Arapaho Tribes
By: Paula Levi
(Deputy)
Karin Woodward Stamp, OBA #32669
Tribal Child Support Services
P.O. Box 37
El Reno, OK 73036
Telephone: 405-262-1119
Facsimile: 405-260-1125

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 13 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA 73022
COURT CLERK
DEPUTY

In The Matter Of Guardianship
B.B.M.
G.B.M.
Minor Children,
Case No: PG-2020-0010

NOTICE OF HEARING
BY PUBLICATION
The Cheyenne and Arapaho Tribes to: Family of Horace Joseph Big Medicine (Deceased)
and
Newalkis Whitetail
The above-styled case is hereby set for hearing in the Trial Court of the Cheyenne and Arapaho
Tribes on the 18th day of NOVEMBER, 2020, at 10:00 A.M. O'clock, in the Courtroom, 700 Black
Kettle Boulevard, Concho, Oklahoma.
YOU ARE HEREBY NOTIFIED TO APPEAR, on the above date and time indicated for
presentation of your case before the above-entitled Trial Court.
Detail at the Trial Court of the Cheyenne and Arapaho Tribes this 13th day of October 2020.
Copies hand delivered to:
Pauline Whitetail
(Current Guardian)
Charlotte Woodward, Court Clerk
Cheyenne & Arapaho Trial Court

CHEYENNE & ARAPAHOTRIBES
OF OKLAHOMA
FILED OCT 08 2020
IN THE TRIAL COURT
DOCKET PAGE
FILM IMAGE
CONCHO, OKLAHOMA
COURT CLERK
DEPUTY

TRIBAL CHILD SUPPORT SERVICES,
EX. REL.,
REBECCA THUNDERBULL,
PETITIONER,
vs.
THEODORE THUNDERBULL,
RESPONDENT,
Case No: CIV-2020-0045
THEODORE THUNDERBULL:
OBLIGOR
REBECCA THUNDERBULL:
CUSTODIAN
NOTICE BY PUBLICATION
TO: THEODORE THUNDERBULL
TAKE NOTICE that you are a named party in the Motion for Establishment of Child
Support in the Court listed above by Tribal Child Support Services. You must appear in the District
Court for the Cheyenne and Arapaho Tribes on the 7th day of December, 2020. Your failure to
appear may result in the Motion for Establishment of Child Support being taken as true and the
requested relief sought will be granted.
Given under my hand and seal this 8th day of October, 2020.
COURT CLERK
District Court of the Cheyenne and Arapaho Tribes
By: Paula Levi
(Deputy)
Karin Woodward Stamp, OBA #32669
Tribal Child Support Services
P.O. Box 37
El Reno, OK 73036
Telephone: 405-262-1119
Facsimile: 405-260-1125

Cheyenne and Arapaho Tribes
COVID-19 Safety Tips

Help us protect our Elders and People by:

Social Distancing

- Reduces contact with virus
- Avoid enclosed spaces and contact with people you don't live with
- Avoid handshakes

6 feet

STAY SAFE, FOR THE PEOPLE

Wearing Face Masks

- Known to reduce spread of disease since 1656
- Protects you and others
- Should be worn over nose and mouth

Washing Hands

- Kills virus
- Use soap and water or alcohol-based sanitizer

COVID Task Force
Department of Health
Tribal Health Board

Cheyenne and Arapaho Tribes

Lucky Star CASINO

Special thanks to George Curtis Levi & Brent Leonard

Smithsonian’s National Museum of the American Indian To Open National Native American Veterans Memorial Nov. 11

(WASHINGTON, D.C.) The National Museum of the American Indian will open the new National Native American Veterans Memorial Wednesday, Nov. 11. The moment will be marked with a short virtual message to honor the service and sacrifice of Native veterans and their families. The message will be on both the museum’s website and its YouTube channel.

“The National Native American Veterans Memorial will serve as a reminder to the nation and the world of the service and sacrifice of Native American, Alaska Native and Native Hawaiian veterans,” said Kevin Gover, director of the museum. “Native Americans have always answered the call to serve, and this memorial is a fitting tribute to their patriotism and deep commitment to this country.”

The memorial, which sits on the grounds of the museum, was commissioned by Congress to give “all Americans the opportunity to learn of the proud and courageous tradition of service of Native Americans in the Armed Forces of the United States.” Native Americans have served in every major military conflict in the U.S. since the Revolu-

tionary War. This will be the first national landmark in Washington, D.C., to focus on the contributions of American Indians, Alaska Natives and Native Hawaiians who have served in the military.

The memorial design is by Harvey Pratt (Cheyenne and Arapaho Tribes of Oklahoma), a multimedia artist, retired forensic artist and Marine Corps Vietnam veteran. The design features an elevated stainless steel circle resting on a carved stone drum. It also incorporates water for sacred ceremonies, benches for gatherings and four lances where veterans, family members, tribal leaders and others can tie cloths for prayers and healing.

The museum planned to host a dedication ceremony and veterans’ procession to mark the memorial’s completion but postponed those events due to current health and safety guidelines. The museum will reschedule both events when it is safe to do so.

Major support for the National Native American Veterans Memorial has been provided by the Cheyenne and Arapaho Tribes; Chickasaw Nation; Margaret A. Cargill Philanthropies; Poarch Band of Creek Indians; San Manuel Band

of Mission Indians; and Shakopee Mdewakanton Sioux Community. The memorial has also been widely supported by tribal governments and tribal veterans organizations. More than 85 tribes, individuals, corporations and other organizations have contributed to the memorial.

Why We Serve: Native Americans in the United States Armed Forces Book and Exhibition

To coincide with the completion of the National Native American Veterans Memorial, the museum has published Why We Serve: Native Americans in the United States Armed Forces, a 240-page book that commemorates the history of Native American military service. Native Americans serve in the military at one of the highest rates of any ethnic group, and the book explores the many reasons why—from love of home to the expression of warrior traditions.

The book is co-authored by Alexandra Harris and Mark Hirsch, senior editor and historian, respectively, at the National Museum of the American Indian. Other contributors include Sen. Ben Nighthorse Campbell (Northern Cheyenne), Rep. Deb Haaland (Pueb-

lo of Laguna), Rep. Markwayne Mullin (Cherokee Nation), Gover (Pawnee), Jefferson Keel (Chickasaw) and Herman Viola.

The museum will host a virtual discussion with Harris about identity and the warrior stereotype of Native people serving in the military, as well as actual, and remarkable traditions of peace and war within American Indian communities. The event takes place at 12 p.m., EST, Nov. 12. Details for registering for this Zoom event are available at www.AmericanIndian.si.edu.

The exhibition “Why We Serve” tells poignant, personal stories of Native American veterans. It details the history of more than 250 years of Native American participation in the military, from colonial times to the present day. The exhibition will be on online and on view in the museum’s Potomac Atrium beginning Nov. 11.

“Native Words, Native Warriors” Educational Module

This module, part of the museum’s Native Knowledge 360° educational initiative, honors the legacy of Native Code Talkers who created secret military communications based on their languages. Their efforts



significantly aided Allied victories during World Wars I and II.

The Veterans History Project

The Library of Congress’ American Folklife Center collects, preserves and makes accessible the personal accounts of American war veter-

ans so future generations may hear their stories and better understand the realities of war. In partnership with the museum, the project is preserving the stories of Native men and women who have served in the military through interviews, correspondence and photographs.

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